

The Heritage Lodge

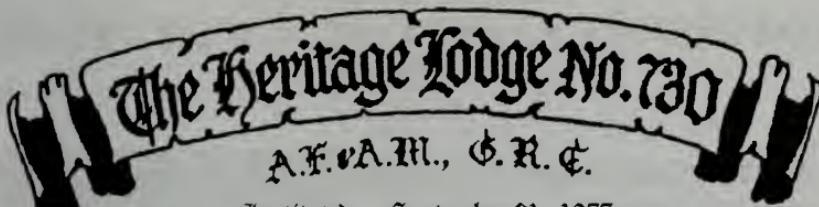
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The contributors to these proceedings are alone responsible for the opinions expressed and also for the accuracy of the statements made therein, and do not necessarily reflect the opinions of THE HERITAGE LODGE A.F. & A.M. No. 730, G.R.C.

*The oral presentations at meetings shall be retracted to 30 minutes.
Papers presented are printed in full in The Heritage Lodge Proceedings in November each year.*

TRIBUTE TO R.W. BRO. BRIAN ERNEST BOND

By R.W. Bro. Robert C. McBride



Brian E. Bond was Initiated into Freemasonry in Dentonia Lodge No. 651 G.R.C. on 7 October 1971, Passed to the Second Degree on 13 January 1972 and Raised to the Sublime Degree of a Master Mason on 10 February 1972, becoming Dentonia Lodge's W.M. in December 1987 and Toronto District Four D.D.G.M. in 1990. In 1991 he Affiliated with Canada Lodge A.F. & A.M. No. 532 G.R.C. in Pickering, Ontario, and celebrated 25 years as a Mason in 1996. The following year, in 1997, he was appointed to the Board of General Purposes, serving as Chairman of the Computer Resources Committee for the next twelve years. An honorary member of many lodges, R.W. Bro. Bond was W.M. of

Brougham Union Lodge No. 269 G.R.C. in Claremont in 2006 and W.M. of Heritage Lodge No. 730 G.R.C. in 2008. R. Ex. Companion Bond rose to be a First Principal of Oakwood Chapter and was also elected as the Grand Superintendent of District 8 which encompassed a number of Chapters of the Royal Arch Masons in the Toronto area. He Passed to the Grand Lodge Above on 25 March 2009.

Over one hundred fellow-Masons attended a Masonic Memorial Service on 29 March 2009 at The Mount Lawn Cemetery Chapel in Whitby, Ontario, immediately followed by a celebration of his life, conducted by The Reverend Dr. Kenneth B. Bice, CD, D.D. KGSJ.

R.W. Bro. Bice aptly summarized everyone's thoughts that afternoon when he said, *"Brian Ernest Bond, or Brian as we had come to know him, was a man of great resolve and determination. You may recall how he influenced the family or each of you over the years as you came to know him. I am sure he will always be remembered for his unique personality, as I am also sure each of us will be remembered for our own uniqueness. ..."*



We celebrate this life, this beautiful life, this mysterious life, this precious life that was Brian, this man who loved his wife and the entire family, his home, and work; and his many friends in the Masonic Order. This honest, hard-working man who gave no cause for dislike and every reason for admiration. Yes, it was appointed for Brian to live. This he did fully. He squeezed out of life the happiness that comes from giving and loving. Not with any pretension or selfish goal, but perhaps understanding that happiness does not come from getting, but from giving. There is no greater lesson that we can teach each other and our children than that. ... Brian was devoted.

I think that is one way to describe him. He most certainly seemed to be successful in his endeavours as well. He was successful in his family life, his business life and his life in various fraternal orders, especially those of the Masonic Order. ... As a member of the Board of General Purposes of the Grand Lodge of Ancient Free and Accepted Masons of Canada in the Province of Ontario, Brian spent much time in making the Craft which he loved so dearly a little bit better for him having been involved."

Our thoughts and prayers are with his wife Bev, daughter Colleen, nephew Renee, and the other members of the family.

R.W. Bro. Brian E. Bond

Initiated Dentonia Lodge No. 651 G.R.C.	7 October 1971
W. Master Dentonia Lodge No. 651 G.R.C.	December 1987
D.D.G.M Toronto District Four	1990.
Affiliated Canada Lodge No. 532 G.R.C.	1991
Board of General Purposes (<i>appointed</i>)	1992
Chairman of the Computer Resources Committee	1998-2009
W. Master Brougham Union Lodge No. 269	2006
W. Master Heritage Lodge No. 730 G.R.C.	2008.
First Principal Oakwood Chapter, R.A.M.	
Grand Superintendent of District 8, R.A.M.	
Passed to the Grand Lodge Above	25 March 2009



**The Grand Registrar, R.W. Bro. Brian R.S. Manson's
Address to Heritage Lodge No. 730, in Cambridge,
on the Occasion of his Official Visit
Wednesday, April 22nd, 2009.**



R.W. Bro. Brian R.S. Manson, Grand Registrar

If we can judge by the history of the practices of early primitive peoples, we are safe to assume that men organised themselves into secret societies, each with its headquarters or lodge building, produced ceremonies of initiation, carried on some form of religious ceremonies and maintained law and order etc.

The first great secret organizations of which we know were the religious cults of the Greco-Roman world. We have interesting information concerning these cults, which in reality, were fraternal bodies with much in common with our modern day fraternities. Except in a few cases, men only were eligible for membership. They met in Tyled or guarded lodge or meeting rooms, employed ceremonies of initiation and collected fees or dues to sustain their organization.

When examined, our old Masonic traditions reveal nothing supernatural. They deal with men like us. Our whole structure rests upon simple rules of the Craft, labouring for benefits of the individual or the body in general.

We can date our laws B.C. or A.D. without changing their true meaning, and that is quite remarkable. Science has taught the world much that was undreamed of when our laws were first written and they have stood the test of time. How we live and let live, is that not the test of time? If we let our history die out or ignore it, we will lose much when in this age we need it most. Freemasonry is a brotherhood; everything we learn about it, from the earliest guilds or lodges brings conviction to the forefront.

In their philosophy of work, the Freemasons stood in sharp contrast to the mediaeval world in which they lived and therefore surrounded themselves with secrecy for that reason.

Evidence has shown that before the Reformation Masonry travelled from the Far East to Europe then to Britain which then gave it to the western world as we know it today.

At that time England was a system of classes. At the top were the king and his nobles, the Pope and his prelates, the Lords and their armies and the great landlords who in theory owned a great portion of the land including the men and women in it. The Freemasons, being working men, were held to belong to the lower class.

Holding this whole system together was the unwritten rule by the upper class, that work was degrading and disgraceful. A lady was expected to have lilywhite hands while a gentleman would rather catch the plague than be found doing labour. Work was a curse and it had been placed on the shoulders of the working class to bear that burden.

Freemasons though, knew otherwise. They knew work had come from God, for was not God "The Great Architect of the Universe? Work was universal and everlasting and because of the way the world was made, it is not a curse but a way of life. The upper classes thought that to be a worker was to be less than a man but Freemasons knew that where idleness is praised and respected, men deteriorate and people degenerate.

So the leathern apron is more ancient than the Golden Fleece or the Star or Garter. It is in work that man finds himself and finds satisfaction.

It is in this philosophy that Masonry continues to be and I think that it was of this *discovery* and of the passing of it on that Freemasonry survived and feudalism died.

Never before had men discovered the significance of work and it is for this reason that Masonry continues to attract men to it.

To quote the American poet Edward Markham (1852-1940), “I believe in the dignity of labour, whether with hand or head; that the world owes no man a living, but that it owes every man the opportunity to make a living”.

Because of the times and circumstances, Freemasons met in secret, for persecution was not uncommon and in certain instances still is today. Its impact however, was tremendous, as it was well understood that Freemasons did not limit the actions of its members unless they were detrimental to the fraternity or the people at large. Since it was educational and enlightening, it pointed out that education meant an example of conduct, self culture and self control. This is not only true of these mediaeval times but is equally true today.

Let’s not forget that Freemasonry is a human institution, made of individuals such as you and me with all our faults and frailties. The biggest job before us is how best to keep the interest of our members, especially the younger men who join us and will have to carry on the work when we are gone. We must all interpret the work, thereby becoming familiar with its traditions, its philosophy and history, for it can teach us much and may, hopefully lead to world peace.

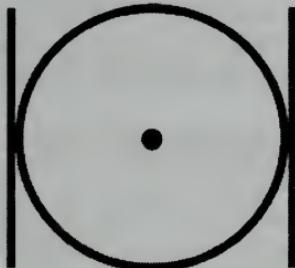
The entire development of this country depends on the persistence of these same qualities which characterised the early settlers. These were the qualities of those who hewed paths through forests, over mountains, across rivers and conquered stretches of barren lands. They faced hostile lands and hostile men with firmness and fortitude. They had the character to respect authority and to resist abuse. Many were Masons such as you and me. An American scout spoke these words immortalized in Edward Eggleston’s “The Circuit Rider”, “Be Wise in your sympathies. If a good deal of self righteousness gets in at times between us and our opinion of others, if half the world could see itself as others see them, there would be a universal compromise on the basis of common faults and everybody would be shaking hands with everybody else”.

Brethren, as I said, Masonry is a human institution, of individuals with all their idiosyncrasies but held together with hard work and determination and we should carry that outside of our Lodges and let people know what we, as Masons, are doing in the community at large. Thank you.



**THE MIDDLE PATH: FINDING THE CENTRE OF A
CIRCLE,
by V.W. Bro. Kristopher Stevens
Heritage Lodge - March 3, 2008**

We are Taught to Walk the Middle Path in Freemasonry



“What is a centre?

A point within a circle, from which all parts of the circumference are equidistant.

Why on the centre?

Because that is a point from which a Master Mason cannot err.”

- The Degree of a Master Mason (The Modern¹ Ritual Association, 1973)

In days long past those who applied our principles not only carried a diploma (now a dues card) but applied themselves to the challenges of their daily lives as well as those of society, through both intellectual and active pursuits. Masons often stood on opposing sides of debates around various issues such as slavery, sexism, human rights, forms of government and other volatile subjects.

Some Brothers and Sisters continue to challenge the status quo around religious intolerance, human rights, sexism, racism and rankism, both inside

¹ Please note that the Modern Ritual Association and the “Modern ritual” itself do not refer to the Moderns Grand Lodge which existed prior to amalgamation with the Antients in 1813 in the formation of the United Grand Lodge of England. Both the Association and ritual refer to one of the most commonly used Scottish Ritual books. In Scotland, Lodges have complete autonomy over the ritual they choose to use.

and outside the fraternity (often with ever increasing frustration and disillusionment).

This paper examines the middle path, the path of equilibrium that all Master Masons, if they truly live the Craft's philosophy, attempt to walk within the Lodge and in their lives. It does so in three steps. First, it provides a brief overview of some of the current trends in the Craft. Secondly it seeks to identify those universal landmarks that characterize Freemasonry throughout history and geographically. Finally, the paper finishes with an application of some of these landmarks to an issue relevant to modern society, the concept of sustainability. All of this is done to demonstrate that Freemasonry is relevant to today's society and that it is a path open to all those willing to walk it, if they are willing to live up to its high ideals.

Trends in our Craft

"I have missed Masonry. But I did become tired of 'crusading.' I became tired of hearing, 'It can't be done,' from those who should know better. I decided it was useless to fight those who felt that the ritual was the beginning and end of Masonry – not caring anything about the meaning behind the ritual."

- Allen E Roberts (1969)

Something is happening in our dear Craft and it does not have to do with recruitment or the race to complete a ceremony letter perfect and get members into the officer chairs of the Lodge.

The issue is not recruitment, it is retention, it is our failure to retain those who have the potential to learn from and apply our Craft's principles for their own betterment and the betterment of society.

It is also about destructive retention. The retention of those who have not (and perhaps will not) learn from our principles who are corrupting the high ideals that our forefathers established.

In 2007 Peter Renzland of the Toronto Society of Masonic Research performed an analysis of the membership trends within the Grand Lodge of Canada in the Province of Ontario. In 1990 there were 82,000 members of the Grand Lodge of Canada in the Province of Ontario. By 2005 31,000 members had passed away and 19,000 new Masons had been made. Yet by the end of 2005 there were only 50,000 members (Renzland, 2007a).

During the 15 year period 20,000 members quit.²

Why?

The Waves are Crashing

The brief summary above of membership trends in Ontario is not an isolated incident. Freemasonry throughout anglo-jurisdictions, North America, the United Kingdom, Oceania, are experiencing a similar state of decline despite radical efforts such as one day classes and advertising campaigns to recruit (Belton, 2001).

The signs of disruption and unrest are increasing close to home.

A number of “Bright Lights” within North American Freemasonry who have been working inside the corporate structures of their Grand Lodges to address wrongs and divergences from societal and Masonic norms have been expelled, erased and censored:

- Bro. Frank Haas, PGM, West Virginia (Expelled and erased by extrajudicial GM edict)
- Bro. Jeff Peace, Georgia (Erased)
- Bro. Tim Bryce, Florida (Censored)

A number of Lodges have declared themselves independent from the “established” Grand Lodges returning to the roots of the Craft prior to the innovation of Grand Lodges:

- Halcyon Lodge, Ohio
- Euclid Lodge, Michigan
- Vulcan, Alabama
- Sirius, Georgia
- Sons of Light, Georgia
- Regulus, Alabama

In addition to this challenge, another threat to the status quo is arising in North America, the formation of the Grand Orient of the United States of America (GOUSA)³, allied with the Grand Orient of France.

² 20,000 is a significant number of untracked departures from Freemasonry in Ontario. Whether they left due to dissatisfaction, family reason, or some other cause, it is worth pursuing an answer in an objective and independent way.

³ The Grand Orient of the United States of America can be found at www.grandorientusa.org.

This masculine obedience has established amity with mixed-gender and feminine obediences and has, with its clearly defined principles, begun to address the concerns and disillusionment held by some ex and current members of “mainstream” Freemasonry:

“Our cause is the intellectual, spiritual and social advancement of humanity. To accomplish these aims we have established the following guiding principles for Free-Masonry:

1. We believe in the freedom of conscience of all people, and that it is an essential component of liberty, equality and fraternity.
2. We believe in and support the separation of religion and government, and promote religious and spiritual tolerance among all people.
3. We believe in and support the freedom of the press as a necessary component of maintaining the inalienable rights of all human beings, and that among these are life, liberty, and the pursuit of happiness.
4. We believe in and support the need for higher education and life-long learning.
5. We believe in and support an impartial judiciary system as essential to guaranteeing the preservation of human rights.
6. We believe in and support the arts and sciences as essential elements in the progress and evolution of humanity.
7. We believe in and support efforts that work towards global environmental and ecological sustainability as essential to the survival of the human species.” (GOUSA, 2007)

Examples of change and evolution are becoming increasingly abundant. More are coming. Why is this happening?

The Tides are Shifting

Like a strong current pulling the largest of men out to sea, the tide is forcing the entrenched interests in our corporate Masonic structures to address issues they have long dismissed. Long standing wrongs are beginning to be righted, while others are being worsened. Some members and some

Masons are working to change things. Even some Grand Lodges are realigning their path to the ideals of the past, to become relevant in the present. The following subsections provide examples that are worthy of further exploration.

Grassroots

Grassroots initiatives designed to build Masons rather than just members such as the European Concept Lodges⁴ originating in Australia and the Traditional Observance Lodges⁵ of the USA are gaining support. Those becoming involved in these movements appear to be interested in returning to smaller more exclusive Lodges centred on Masonry rather than institutional charity and service club activities. The focus of this retro-Masonry is the establishment of strong fraternal bonds and gradual progress through an initiatic experience based on the pursuit of knowledge, critical thinking and the active application of the moral philosophy of Freemasonry.

Prince Hall Recognition

The broad recognition of Prince Hall Freemasons as “regular” has become widespread after years of discrimination, though not yet universal (Bessel, 2008). Leaders and members calling themselves Masons have failed to align their prejudices with their duty, and have even gone so far as to state that recognition of primarily black Lodges would constitute racism. We here in Ontario as of July 2008 have fortunately recognized our Brethren having joined the majority of Canadian Grand Lodges and our mother constitutions of Ireland, Scotland and England.⁶

The Acknowledgement of Women Freemasons’ Parallel Path

⁴ To learn more about European Concept Lodges visit <http://www.freemasons-freemasonry.com/mecfr.html>. For information about the G15’s adaptation of the education manuals used please contact kwstevens@gmail.com.

⁵ To learn more about Traditional Observance Lodges visit <http://www.masonicrestoration.com/>. In January of 2008 the first Traditional Observance Lodge in Canada was announced under the GLCPO, Templum Fidelis (www.templumfidelis.com) in Bath, Ontario.

⁶ During the Grand Lodge of Communication of 2008 recognition was granted to Prince Hall Freemasonry. The original paper contained the following text, “We here in Ontario have unfortunately failed to recognize our Brethren, while the majority of Canadian Grand Lodges have done so, as have our mother constitutions in all of Ireland, Scotland and England (Renzland, 2007b).” We highly recommend that you research the history of recognition further to understand the path Ontario took to reach this point. Of particular interest is the concept of exclusive jurisdiction, its interpretation at different points in history.

In the southern English town of Lewes in Sussex, UGLE Brethren who manage a Masonic Temple that is more than 200 years old, have recently agreed to share the facilities with members of the Honorable Fraternity of Ancient Freemasons (HFAF)⁷, which is a feminine obedience (HFAF, 2008). The existence of this feminine Grand Lodge, of lady/women Freemasons and of their parallel path is acknowledged by the UGLE:

“There exist in England and Wales at least two Grand Lodges solely for women. Except that these bodies admit women, they are, so far as can be ascertained, otherwise regular in their practice. There is also one which admits both men and women to membership. They are not recognized by this Grand Lodge and inter-visitation may not take place. There are, however, discussions from time to time with the women's Grand Lodges on matters of mutual concern. Brethren are therefore free to explain to non-Masons, if asked, that Freemasonry is not confined to men (even though this Grand Lodge does not itself admit women). Further information about these bodies may be obtained by writing to the Grand Secretary.

The Board is also aware that there exist other bodies not directly imitative of pure ancient Masonry, but which by implication introduce Freemasonry, such as the Order of the Eastern Star. Membership of such bodies, attendance at their meetings, or participation in their ceremonies is incompatible with membership of this Grand Lodge.” (UGLE, 1999)

Transparency and a Public Face

There has also been an increase in transparency within some jurisdictions. Two examples include:

The Grand Lodge of California with its professional online magazine⁸, new education program, Masonic retreats, endorsement of Traditional Observance Lodges, management certification program and extensive website.

⁷ To learn more about the HFAF visit <http://www.hfaf.org/>.

⁸ To view the excellent publication produced by the Grand Lodge of California visit http://www.freemason.org/freemason_online.php.

Secondly, the recent decision by the UGLE to merge its Masonic Quarterly magazine⁹ with the “independent voice” of Freemasonry, Freemasonry Today¹⁰. Freemasonry Today has historically covered issues and topics taboo within the mainstream. The UGLE’s statements that this independence will continue is a true sign that things are indeed changing (Jackson, 2007; Baigent, 2007).

Increasing Academic Research and Objectivity

An increasing number of academic authors and institutions, both Masonic and independent are exploring questions about our Craft (Gilbert, 2004).

More and more individuals are also raising questions about the fraternity’s future such as: What is/should be the Grand Lodge’s role? What was/is the Craft’s relationship to society? Can antiquated documents and ceremonies hold relevance in society today? Is discrimination acceptable in the Craft?

The disillusioned, the wise and the visionaries of our generation are speaking out. Are we listening? Are we seeking the truth?

The following is a list of publications that are making waves:

- Dwight L. Smith (1964) – **Whither are we Traveling?**
- Trevor Stewart (2004) – **English Speculative Freemasonry**
- Lord Northampton, UGLE’s Pro-GM (2005) – **Whither Directing our Course?**
- Stephen Dafoe (2005) – **Reading, Writing and Apathy: The Rise and Fall of Masonic Education**
- Tim Bryce (2006) – **The Masonic Manifesto**
- Knights of the North (2006) – **Laudable Pursuit**
- Phillip Carter (2006) – **Freemasonry’s Nonsensical ‘No Women’ Landmark**
- Masonic Information Centre (2006) – **It’s About Time**
- Julian Rees (2006) – **It Doesn’t Have to be Like This**
- Lord Northampton, UGLE’s Pro-GM (2007) – **Guardians of Regularity**

⁹ To read back issues of the UGLE’s Masonic Quarterly visit www.mqmagazine.co.uk.

¹⁰ To read Freemasonry Today visit www.freemasonrytoday.com. Please note that all back issues are now free to view.

- The Invisible College (2007) – **Treatise regarding the Governing Body of the Freemasons of Ontario: Saving the Craft from Grand Lodge**
- Burning Taper (2007) – **Ancient Charges in Modern Times**
- Fred Milliken (2007) – **What Really Makes a Successful Lodge?**
- David Sheen (2007) – **The New Breed of Freemasons**
- Alex Davidson (2007) – **The Masonic Concept of Liberty: Freemasonry and the Enlightenment**
- Richard Graeter (2007) – **Reform Freemasonry! A Vision for the Future of Freemasonry**
- Fred Milliken (2007) – **Of Reforms and Revolution**
- Athena Stafyla (2007) – **The Masonic Landmarks**
- Mark Stavish (2007) – **Freemasonry: Rituals, Symbols and History of the Secret Society**
- Brian Chaput, William Goodwell, Kevin Main and JJ Miller (2007) - **Morals and Dogma for the 21st Century**

The End is Nigh.... Or is it?

The Grand Lodges affected by these acts of resistance, those Lodges that are feeling the pinch of decline, and many Masons who are becoming aware of the issues, are likely to be progressing through what Kubler-Ross described as the “stages of grief.”¹¹ These stages of grief adapted to the current Masonic context could be as follows:

- ***Denial*** that there is anything wrong...
- ***Anger*** that there are those willing to stand up and address the issues...
- ***Bargaining*** to try and keep the numbers up with tricks and treats...
- ***Depression*** about the hopelessness of the situation....
- ***Acceptance*** that perhaps we have strayed from the centre path...

Those going through any traumatic experience normally undergo at least two of these stages.

What stages do those around you seem to be going through?

¹¹ The stages developed by Kubler-Ross (Denial, Anger, Bargaining, Depression, Acceptance) originally applied to any form of catastrophic personal event. The steps do not necessarily happen in order and are not all always experienced by the impacted individual, though normally at least two of the stages are experienced (Kubler-Ross, 1969).

The good news is that Freemasonry like any complex organism or organization is constantly evolving and incredibly resilient. This concept of adaptation and resilience which will always keep Masonry far from collapse (despite the illusions some may have) will be discussed further in the following sub-sections.

The Sun is Always at Its Meridian

“The earth constantly rotating on its own axis in its orbit around the sun, the centre of our system, and Freemasonry being universally spread over its surface, it necessarily follows, that the sun must always be at its meridian with respect to Freemasonry.”

- Fellowcraft Questions (Modern Ritual Association, 1973)

In systems theory the concept of emergent properties is used to explain how cooperating parts of a whole, create characteristics that do not exist when the parts are not working together. A common example is that of a bicycle: peddles, wheels, gears, the frame, etc. do not create a vehicle if not assembled and organized in the right way. Interestingly there are many types of cycles: racing, mountain, touring, folding, recumbent, etc. All of these are considered to be bicycles because they have certain core principles or characteristics.

Freemasonry is the same. It is defined by its core principles, but exists in many forms.

Though the common definition that, “Freemasonry is a beautiful system of morality, veiled in allegory and illustrated by symbols,” is accurate it does not really explain what Freemasonry is. This ambiguity largely stems from the fact that Masons are left to determine their own interpretation and application of what they learn (Despite the efforts of some to dogmatize our teachings).

Though Freemasonry is experiencing decline in some jurisdictions, it is growing in others and sometimes growing within the same jurisdiction, but in the form of a new obedience.

Based on personal experience in Lodges and with Brethren from other territories¹², online discussion and writings by well respected authors such

¹² The term territory is used here rather than jurisdiction since entities properly belonging to a governing body in a jurisdiction may have a territorial limit. This does not however imply exclusive monopoly.

as Jackson (2008) and MacNulty (2006) I propose that Masonry around the world can be grouped into approximately seven groupings:

1. **Canada, Australia and New Zealand** – Characterized by a focus on the operational business of running the organization, word perfect ritual, rapid progression through the degrees and officers' chairs, low participation and large institutionalized charity
2. **The United States of America** – Characterized by religious zealousness, militant patriotism, rapid progression, large lodges, low participation and large institutional charity
3. **Mexico** – Characterized by its focus on philosophical and spiritual enlightenment through critical thought, education and application, and political engagement in civil society
4. **United Kingdom** – Characterized by its focus on the operational business of running the organization, fraternalism in the form of social activities and specialty Lodges and networking
5. **France (Grand Orient)** – Characterized by an emphasis on freedom of thought, personal psychological and moral refinement and a humanistic approach to relief in the form of social reform
6. **Continental Europe** – Characterized by slow progression, small Lodges, small scale charity and intellectual, spiritual and philosophical enlightenment through critical thought, education and application
7. **Central and South America** – Characterized by its idealism, its focus on philosophical and societal development through education and application of Masonic philosophy

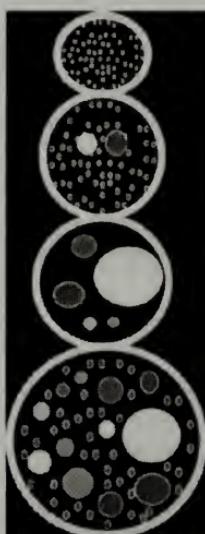


Figure 1.
Freemasonry
Evolving

Mono-cultures Versus Multi-Cultures

Freemasonry at the global scale is diverse.

Vandana Shiva (1993), a world renowned environmental activist focused on bio-diversity and indigenous ethno-science introduced the concept of monocultures and their inherent instability in the 1990s.

Monocultures both in nature and society are rigid, centralized, focused/specialized monopolies whose lack of balance results in short-term benefits and long term fragility and instability. Examples of monocultures include: modern agriculture where one crop is grown on a large scale and thus is hyper-sensitive to infection, drought or disease; isolated ethnic societies that are similarly sensitive; centralized electricity production

that can be knocked out by a failure in the system; and corporate structures that are so inter-related and reliant that failures in leadership, management, product design and finances can lead to the collapse of the business.

Multi-cultures contrastingly are diverse, self-managing, adaptable, creative, and stable systems existing in a state of dynamic equilibrium¹³. Examples of multi-cultures include natural forests, bodies of water, ethnically-diverse cultures/societies and any other system where there is bio-diversity and/or cultural diversity.

It has been recognized that higher levels of diversity may provide greater value than monocultures or less diverse systems (Tilman and Poasky, 2005). Shiva (1993) argues that greater diversity provides any system, whether ecological, economical, or even cultural, with increased resources with which to adapt to adverse situations when they arise. Shiva also advocates a move away from mono-culture specialization, which is usually motivated by growth maximization, because of the inherent instability and risk it represents.

Diverse organizations such as Freemasonry are like natural ecological systems in that they have the resilience to experience wide ranging change and still function and maintain integrity (Holling, Gunderson and Ludwig, 2002a). A system's robustness comes from its many component functional diversity, the process of inheritance¹⁴ and spatial heterogeneity. It is a mixture of distinctiveness and overlap at a large scale which creates a state of dynamic equilibrium capable of maintaining itself unless external disturbances become so extreme and/or persistent that they cause an irreversible shift (Holling, Gunderson and Ludwig, 2002b; Westley, Carpenter, Brock, Holling and Gunderson, 2002; Daly and Farley, 2004). Reducing diversity and variability can produce conditions that put systems at risk of "flipping" to new irreversible, usually degraded states controlled by unfamiliar processes (Holling, Gunderson and Ludwig, 2002a).

¹³ Dynamic equilibrium or dynamic stability refers to a system's ability to use resources and strategies to self-correct. Dynamically stable systems are always at the edge of stability but due to their diversity and complexity are able to self-correct (Jacobs, 2000).

¹⁴ Inheritance or transmission is the process of replication through reproduction or copying (imitation) of components within systems, one of the factors that contributes to increased system durability (van der Berg, 2005). In Freemasonry this idea could be applied to the creation of Lodges, Masons and the spread of Masonic philosophy and its core principles.

Freemasonry at the global scale is a multi-culture with many observances, rituals, governance structures and other unique characteristics. The majority of mainstream Grand Lodges however have become monocultures controlling all aspects in their jurisdiction stomping out creativity or divergence from the status quo. Interestingly Freemasonry traditionally was not focused on centralized control, but rather individual Lodge autonomy and independence where decisions about ritual, recognition, regalia and other decisions were the purview of the Master and his Wardens (Please refer to Figure 1 and footnote¹⁵).

The Landmarks aren't Landmarks

Most of us have heard of “The Ancient Landmarks” and many assume that the list(s) they have read in their Grand Lodge’s Constitutions and those by Albert Mackey and/or Albert Pike are in fact “certain”, “absolute”, “dogmatic,” and “universal”.

The fact is however, that this is not the case.

The Landmarks “compiled,” or more accurately “invented”, by Mackey in 1858 (141 years after the innovation of Grand Lodge) of which our own Grand Lodge bases its own, are far from universal, not existing in many jurisdictions around the world. The Grand Lodge of British Columbia (GLBC) provides a historical list of 25 “landmarks” that were invented by Mackey:

1. The modes of RECOGNITION.
2. THE DIVISION OF SYMBOLIC MASONRY INTO THREE DEGREES.
3. The Legend of the THIRD DEGREE.
4. THE GOVERNMENT OF THE FRATERNITY BY A PRESIDING OFFICER called a Grand Master.
5. The prerogative of the Grand Master to preside over every assembly of the craft.

¹⁵ Figure 1. provides a visual representation of the Lodge “multi-culture” prior to 1717 (circle 1). Circle 2 represents the innovation of the two competing Grand Lodges prior to amalgamation while many Lodges remained autonomous. Circle 3 represents the accepted status quo up until recently with its limited number of obediences without independent Lodges. The final circle represents what may be coming to Freemasonry, a mixture of Grand Lodges/Orients, obediences (masculine, feminine and co-Masonic) and individual autonomous Lodges working in dynamic equilibrium around core universal principles.

that can be knocked out by a failure in the system; and corporate structures that are so inter-related and reliant that failures in leadership, management, product design and finances can lead to the collapse of the business.

Multi-cultures contrastingly are diverse, self-managing, adaptable, creative, and stable systems existing in a state of dynamic equilibrium¹³. Examples of multi-cultures include natural forests, bodies of water, ethnically-diverse cultures/societies and any other system where there is bio-diversity and/or cultural diversity.

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6. The prerogative of the Grand Master to grant Dispensations for conferring degrees at irregular times.
7. The prerogative of the Grand Master to give dispensations for opening and holding Lodges.
8. The prerogative of the Grand Master to make Masons at sight.
9. The necessity of masons to congregate in lodges.
10. The government of the craft, when so congregated in a Lodge by a Master and two Wardens.
11. The necessity that every lodge, when congregated, should be duly tiled.
12. The right of every mason to be represented in all general meetings of the craft and to instruct his representatives.
13. The Right of every mason to appeal from the decision of his brethren in Lodge convened, to the Grand Lodge or General Assembly of Masons.
14. **THE RIGHT OF EVERY MASON TO VISIT** and sit in every regular Lodge.
15. No visitor, unknown as a Mason, can enter a Lodge without first passing an examination according to ancient usage
16. No Lodge can interfere in the business of another Lodge, nor give degrees to brethren who are members of other Lodges
17. Every freemason is Amenable to the Laws and Regulations of the Masonic jurisdiction in which he resides.
18. Qualifications of a candidate: that he shall be a man, unmutilated, free born, and of mature age.
19. A belief in the existence of God.
20. Subsidiary to this belief in God, is the belief in a resurrection to a future life.
21. A "Book of the Law" shall constitute an indispensable part of the furniture of every Lodge.
22. **THE EQUALITY OF ALL MASONs.**
23. The secrecy of the institution.
24. The foundation of a Speculative Science, for purposes of religious or moral teaching.
25. These Landmarks can never be changed. (GLBC, 2007)

Stafyla (2007) provides a shorter list:

1. Freemasonic degrees, initiations and the administrative proceedings of the Craft are secret. The Freemasonic institution uses the well-established rules of recognition. The office of Tiler ensures the profane are kept outside the entrance of the Lodge.
2. The belief in a Supreme Being and the immortality of souls is an unalterable and incontestable theosophical cornerstone of the

Craft; therefore it cannot be abolished. A Book of Divine Law must be open in the Lodge when it is at work.

3. The ritual of the Third Degree is unalterable and it must be accomplished in three elementary psychological steps of initiation, two of introductory and preparatory nature and a third during which the rite of rebirth must be performed.
4. In all Masonic degrees a speculative science can be founded upon the operative art and coexist with it. The ritualistic character of Freemasonry must be inviolable.
5. The Lodge as an institution must be governed according to the ancient accepted rules and traditions of the craft, according to which a Grand Master is ultimately responsible for the government of the fraternity. His prerogatives to make Freemasons at sight, to grant dispensations for conferring degrees, to establish "Lodges under dispensation" and to preside over every assembly of the Craft, are inviolable. The equality between the Brothers is an unalterable principle.
6. Freemasonry is based on a dogma of altruistic and humanistic philosophy founded on the respect of human rights and a philanthropic moralistic dogma.
7. These rules cannot be changed.

Interestingly both of these lists can never be changed...

Neither of these lists or any other compilation of "Landmarks" can be confirmed to be the unalterable and "universal" Landmarks of Freemasonry (GLBC, 2007a). The problem with 'The Ancient Landmarks' arises out of a statement in Anderson's Constitutions of 1723 (Peace, 2007a):

"Every Annual Grand Lodge has an inherent power and Authority to make new Regulations or to alter these, for the real benefits of this Ancient Fraternity; provided always that the old Land-Marks be carefully preserved." (Anderson, 1723)

Unfortunately, the "Land-Marks" to which Anderson refers were never listed, which has resulted in ongoing confusion and debate about what they really are.

Peace (2007a) points out that despite the ninety-one page length of the 1723 document (and the later revised version in 1734) there is strangely no list.

He goes on to pose two possible scenarios:

1. "The Ancient Landmarks" were secret?

2. “The Ancient Landmarks” were universally known by all Fellows and Masters of the Craft?

If they were secret, then they were never written because it would have resulted in the violation of an oath and obligation. If so they are lost.

If they were already well known by Masons then there would have been no reason to put them into print. If this is the case it should be possible to deduce them.

No matter the reason for the Landmarks not being recorded, wherever they have been declared as “absolute” they are not in fact universal or permanent. The following are a few examples that demonstrate this lack of universality:

1. The third degree did not exist at the time of formation of the first Grand Lodge
2. The prerogative of the Grand Master to make masons on sight does not exist in all jurisdictions
3. The right to visit and sit in every regular Lodge is not always a right in every jurisdiction
4. The belief in the resurrection to a future life raises theological questions and is not used in every jurisdiction
5. The modes of recognition, Grand Hailing Sign and words are in fact different in many jurisdictions such as Ireland, Scotland, France and Germany with numerous variations of the Master’s word, passwords and word order switched between degrees¹⁶
6. Being free by birth (as all humanity is if you accept Jean-Jacques Rousseau’s premise¹⁷) versus being a “free man” has resulted in many disputes, specifically when racism is being veiled with “reason” and “fact”¹⁸

In addition to these discrepancies there are many other characteristics that are not universal in our dear Craft, some of which include:

¹⁶ Examples of differences can be found in the Modern ritual used by some Scottish Lodges which demonstrates alternative wording and signs of distress from other jurisdictions, the use of the due guard in some jurisdiction, Lodges from continental Europe which use passwords and words in different orders.

¹⁷ All men are born free, but everywhere they are in chains (Rousseau, 1762).

¹⁸ Though in most slavery systems children are born into slavery or serfdom, it can be argued that their “spirit” or “soul” is born free and then enslaved by their slaver master, society, their own desires, etc.

1. The ritual ceremonies used around the world are far from standardized ranging from the alchemical Scottish and Rectified rites to the “York” style Webb rituals
2. The symbols, tracing boards, working tools and furniture are different around the world, with differences such as actual tools being arranged on the floor for tracing boards for each of the degrees as opposed to the commonly used paintings hung in Lodges around Ontario (Haunch, 1963)
3. The Hiramic legend is not universal with some jurisdictions in continental European Lodges referring to Adoniram in the third degree
4. Some jurisdictions such as Scotland include the Mark degree as part of the working done within the three degrees
5. Many jurisdictions in Continental Europe and South America do not require memorization of the ritual beyond the modes of recognition but do require candidates to complete pieces of architecture¹⁹
6. Regalia differs in various jurisdictions with some even allowing the individual Lodges to decide their regalia’s appearance such as Scottish Lodges (Crowe, 2007)
7. Officers, titles and honorifics vary (ie. Scottish Lodges use the title Right Worshipful for the Master and Worshipful for the Wardens and no title except that of Brother is used when the individual is not acting in their official capacity)
8. The layout of Lodges vary throughout the world
9. Governance structures vary greatly as do the powers of the various officers
10. The role of Grand Lodge is different around the world ranging from a service provider to an autocratic dictatorship in others
11. The level of Lodge autonomy differs in various jurisdictions (ie. Scottish Lodges have the ability to select their own regalia, the ritual(s) they wish to use, etc.)
12. Recognition criteria differs among various Grand Lodges and some Grand Lodges recognize Grand Lodges and Orients which others do not

¹⁹ Pieces of “architecture” refer to original academic research papers, presentations, experiential writings, art work and other creations by the Mason to demonstrate their application of the Craft in their lives. Only after producing such works and regular attendance, can a Brother be considered for progression to a more advanced degree. Even after completing the third degree, Masons are expected to continue creating pieces of architecture to contribute to their growth, that of the Brethren of the Lodge and to society.

13. The level of discrimination (of candidates) based on character/merit, race, sex, politics, religion, spiritual beliefs, age, physical conditions, education, culture, etc. is different around the world

In Search of Universal Landmarks

Prior to the formation of the premier Grand Lodge and the later schism between the Ancients and Modern when the idea of “recognition” was introduced, Masons were Masons, and despite a lack of structure they were known by certain signs, tokens, grips and knowledge.

To be truly universal Landmarks need to exist in all jurisdictions throughout time and space from time immemorial. They should in essence be guiding principles which can be traced back beyond the formation of the premier Grand Lodge.

Peace (2007b) proposes that the “Ancient Land-Marks” were based around the common definition of Freemasonry from the early eighteenth century:

1. Freemasonry is a peculiar system of morality veiled in allegory and illustrated by symbols
2. Freemasonry is dedicated to the brotherhood of man under the All-Seeing Eye of deity
3. Freemasonry is a progressive science
4. Freemasonry is a natural philosophy, or system of natural philosophy

All of these are valid. In addition, I would add:

1. Freemasonry is an applied philosophy
2. That the principles of Brotherly Love/Fraternity, Relief/Equality and Truth/Liberty are core to Freemasonry
3. That the search for equilibrium/balance is also core
4. That the study of the liberal arts and sciences, and the self are components of the progressive science referred to
5. That cosmopolitanism and tolerance are hallmarks of Freemasonry
6. The importance of the Lodge in making new Masons
7. The use of initiatic ritual ceremonies in making Masons
8. The use of King Solomon’s Temple and the 3 pillars (Boaz, Jachin and the Mason)
9. The use of signs, grips, tokens, words and symbols for recognition and instruction
10. The lambskin apron

11. The exclusive/inclusive nature of membership based on high character/merit

What is it all for and Who Cares?

“The moment a word or phrase begins to rise in public value, a variety of interest groups seek either to destroy its reputation or, more often, to co-opt it. In this latter case they don’t necessarily adopt the meaning of the word or phrase. They simply want control of it in order to apply a different meaning that suits their own purposes.”

- John Ralston Saul (1994)

Members of the fraternity from various obediences (and even within obediences) are pointing at one another yelling “imposters” and “co-opters”. Some of those members are indeed Masons while others fall considerably short of the ideals historically promoted by a society which claims to be built on a moral and virtuous foundation more solid than any other institution.

What is Freemasonry then? What is the purpose of Freemasonry? What should Freemasonry be doing?

During a salon held in the summer of 2007 where Masons and non-Masons participated in a dialogue about the type of system(s) Masonry is, a number of interesting ideas arose. Below is a sample of what insiders and outsiders perceive about Freemasonry.

Freemasonry is a system (Stevens, 2007b):

- To make bad individuals worse by bolstering their egos with titles, self importance and power
- To generate ex-Masons
- To help other members as an exclusive extended family
- To promote cronyism and elitism
- To teach obedience and promote hierarchy
- To justify immoral/criminal behavior for “Brothers”
- To take money, collect dues and pay the bills
- To memorize ritual, entertain and have monthly dinners
- To train leaders
- To do large scale service work/ charity
- To teach antiquated forms of governance
- To learn/practice civics

- Of applied philosophy
- Of self discovery through a theatrical initiatic experience
- To promote a meritocracy
- To positively influence society by leveraging a broad and diverse group of people and the best that humanity has to offer
- To break down social/ economic/ class/ race/ sexual/ religious barriers
- To profess individual thinking and freedom of thought
- To refine, develop and strengthen peoples principles and beliefs
- To capture the divine essence
- To make good individuals better by:
 - triggering/supporting spiritual transformation
 - reinforcing reflection on the human journey through life
 - supporting a journey of individual growth and development
 - triggering internal revolution/growth spiritually, psychologically and physically
 - communicating the best values, ideals and teachings of humanity
 - teaching critical thinking
 - teaching the use of symbols and allegory
 - teaching morality through allegory and symbols
 - teaching tools to effectively communicate and interact with humanity
 - teaching how to perceive reality from alternative perspectives

The negative and positive responses to Freemasonry were quite intriguing and led to a discussion about what Freemasonry is to those that follow its philosophy and core ideals. From this discussion arose the following definitions of the core principles Brotherly Love, Relief and Truth and a definition of Freemasonry (Stevens, 2007):

Brotherly Love – It is a “Mythical” initiatic tradition to unite all those of honor, virtue, truth and honesty in a fraternal union of diversity for the betterment of humanity.

Relief – It is an organization where Masons and Lodges apply the best humanity and the fraternity has identified and developed, solving problems, righting wrongs and alleviating burdens of distress while ensuring a holistic, progressive, cosmopolitan way of life.

Truth – It is a life long process of reflection, learning and improvement to identify, acknowledge and address contradictions internally (spiritually, psychologically and physically), in our various communities (ie. Families, fraternities, professions, etc.) and in our relationship with the larger ecosystem of which we are all a part.

Freemasonry is a system owned by Masons and operated by Masons which attracts and transforms individuals through life long reflection, learning and improvement into ***Champions of Brotherly Love, Relief, and Truth*** ensuring a holistic, progressive, cosmopolitan way of life.

Are We Champions or are We Laggards?

"[Masonry] ... is founded on the purest principles of piety and virtue and possesses many great and valuable privileges. In order to secure these privileges, however, to worthy men, and we trust worthy men only, vows of fidelity are required, but let me assure you that these vows are in no way incompatible with your moral, civil or religious duties."

- Entered Apprentice Ritual (Modern Ritual Association, 1973)

Freemasonry happens inside the individual and outside the Lodge through the active and critical application of Masonic principles and tools. A true Brother works the Craft as an applied philosophy. He is not a Freemason first before his other responsibilities. He is also not a Mason by convenience choosing to follow the path when he has time or it suits him. A Mason is a Mason always. He walks the middle path in his life as a husband, an employee, in his faith, as a citizen, in every aspect of his life, all of the time.

A Mason may stray from the path being pulled by his prejudices, being drawn away from the centre by avarice and profusion. He will however always seek to return to the path and take responsibility for his failings, learning from them and moving forward.

If we are a fraternity of Freemasons, individuals following the middle path, should we not as Champions of Brotherly Love, Relief and Truth, all be addressing the world's big questions? Are we ensuring a holistic, progressive, cosmopolitan way of life for ourselves and the rest of society?

Is Freemasonry playing this role for its members and society?

Finding Relevance: A Modern Application of the Middle Path

Relevance comes from application, not from simple study, rote memorization and blind floor work. Freemasonry and its Masons were in the past Freethinkers who explored the issues of the day and took part in experiments and intrigues.

Isolation from the real world, from our communities, from the issues of the day does our forefathers and our fraternity a disservice. The choice to exclude discussion of party politics and religious debate over the nature of God and which faith is better or worse, does not prevent us from studying ourselves, spirituality, the commonalities of faith, our ecological system and other issues of relevance. In fact it calls on us to develop respectful and dignified tools to communicate with one another and with society to demonstrate a better path forward that serves us all.

Below in Table 1 some issues of current significance to individuals and society are listed which could easily be explored with the use of the principles in Freemasonry.

<ul style="list-style-type: none"> • Ecological – Climate Change/Disruption – Environmental degradation – Energy production and its supply chain – People vs. automotive centric design – Cradle to Cradle/Closed loop vs. Designed obsolescence²⁰ 	<ul style="list-style-type: none"> • Economic – The shift to ecological economics – Peak oil/uranium – Poverty – Consumerism
<ul style="list-style-type: none"> • Sociological – Human Rights – Access to education – Conflict resolution – Good governance – Inter-faith dialogue – Multicultures vs. Monocultures – Info-toxins²¹ 	<ul style="list-style-type: none"> • Science and Technology – Quantum physics – Genetics • Individual – Critical thinking – Reductionism vs. holism (systems thinking – Physical, psychological and spiritual health – Dynamic equilibrium

²⁰ In nature there is no such thing as garbage. The cycle of birth, growth and death are a never ending. Like nature whose motto could be waste from food and food from waste, the idea of a closed loop design is a new paradigm taking root among designers and thought leaders. To learn more about this idea pick up a copy of Cradle to Cradle by William McDonough and Michael Braungart and Natural Capitalism by Paul Hawken, Amory Lovins and L. Hunter Lovins.

²¹ Infotoxins refer to the use of disinformation, cynicism and truth stretching to manipulate society. Kalle Lasn (2008) explains, "Say that an overwhelming

Table 1. Issues of Current Significance to Individuals and Society

The fact is that I do not hear from our ranks (except in a few rare instances), the consideration and application of our principles to these issues or to the all encompassing challenge facing humanity, the sustainability of our species.

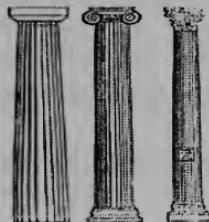
Defining Sustainability

Sustainability²² in its modern form originated in 1987 with the release of the Brundtland Commission report, *Our Common Future*. It defines sustainability as development that meets the needs of the present without compromising the ability of future generations to meet their own needs.

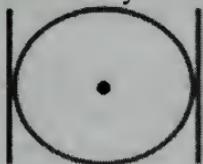
Sustainable development acknowledges that the economic system(s) and our socio-cultural system(s) are a subsystem(s) of the greater ecological whole and that proper planning and development involves a holistic cross-disciplinary approach to analyzing humanity and its interactions as a part of a bigger system when taking action.

majority of respected scientists believe that human actions are causing potentially catastrophic climate change. As an automaker, we stand to lose out. So let's manipulate popular opinion by funding a handful of contrarians who believe otherwise. Then we launch a campaign to suggest that any threat to the car is an attack on personal freedoms. We fund "grassroots" groups to defend the right to drive. We portray anti-car activists as prudes who long for the days of the horse and buggy. We allow our disinformation to accumulate in the public imagination, just like mercury in an ecosystem. Once we've circulated enough of the toxin, the balance of public opinion will shift to our side. We sit back, watch our infotoxins spread – and get ready to sell bigger, badder cars for years to come.

²² An expanded definition: Sustainable development if it is truly sustainable should be systemic (affect the system as a whole), permeating all learning, reflection, decision making and action. It should be about making the best decision possible in a systematic (methodical, step-by-step) manner, in order to improve and enhance inter and intra generational equity, while meeting our own needs and improving the quality of our lives. It should be holistic rather than reductionist, acknowledging the integrated and complex nature of the world. It is not about being more efficient or less bad, but about being more effective (Stevens, 2006).

Three Pillars

As in our Craft, sustainability contains three pillars (Table 2): A social/cultural pillar, an economic pillar and an ecological pillar and like the Corinthian pillar that represents beauty (containing the characteristics of both the Doric [strength] and Ionic [wisdom] columns) the Ecological pillar contains both the economic and social systems.



Doric	Corinthian	Ionic
Senior Ward	Junior Warden	Worshipful Master
Hiram King of Tyre	Hiram Abif	Solomon
Strength	Beauty	Wisdom
Relief	Truth	Brotherly Love
Fraternity	Equality	Liberty
Economic	Ecological	Social/Cultural

Table 2. The Three Pillars of Masonry and Sustainability

I challenge you to contemplate on this idea, that Freemasonry and sustainability, the holistic or “middle path,” have the potential to become synonymous within the minds of modern Freemasons. Freemasons no matter their political, religious, ethnic or cultural backgrounds should be open to discussion and be willing to take action to maintain and improve these three pillars of the Temple. The economy and society are fully owned subsidiaries of the ecological system, the earth, our home, our Temple.

Adapting the words of Herman Daly (2004), an ecological economist, the maintenance of that Temple, the ecological life-support system, as far from the edge of collapse and as healthy as possible along with the satisfying of the human population should be our goal, so that we can all be free to work

together in the pursuit and clarification of a still vague ultimate end -- for a long, long, long time.

“The Way” Cannot be Described, It can Only be Lived

The waves are crashing and the tide is tugging at us.

Many are struggling against the current.

Those who have learned their lessons have learned to keep to the centre.

Those who choose the middle path follow the universal teachings of the Craft, its core principles, flowing past those who claim to know the exclusive Way, though they have never found it.

There are issues at hand that we as Freemasons should be addressing and championing. Sustainability is one which should be explored further and acted upon. There are many other issues beyond those listed in this paper that are significant to modern individuals and society. If we choose not to become relevant dismissing these issues, the Craft will not die. It is however likely that “established” Grand Lodges, their Lodges and members will simply be displaced and replaced as a system of Freemasonry more relevant evolves around them that will engage society and individuals seeking to follow and act upon the centre.

Going forward Freemasons today should remember:

- There are **significant issues** in our lives, our fraternity and society that can benefit from actively engaged Freemasons
- **No one knows** what Anderson meant by “landmarks”
- The **universal and emergent properties** of Freemasonry can be identified
- The Craft is always **evolving while maintaining its core principles**
- **Multi-cultures and diversity** make for a healthy, creative, stable and resilient system
- Freemasonry is an **applied philosophy** and has parallels and applications in today’s world
- **Sustainability** may be seen to be a modern synonym for Freemasonry

To ensure our obedience maintains its relevance we need to:

- **Assess our core principles and what is unique** about Freemasonry (universally)
- **Objectively and independently audit** what we say we do, what we do (at all levels) and how we are perceived inside and outside our Craft
- **Address contradictions** by aligning our policies, programs and behavior to our core principles and enabling diversity within the Craft
- **Identify the most significant issues and best practices** inside and outside our Craft
- **Identify and provide resources and support** (not dictatorial control) to enable the Lodges and Masons to become relevant, autonomous and engaged (based on our core principles), not simply another service club or institutionalized charity

I joined the Craft to be a Craftsman, to walk the middle path, to apply the philosophy of Freemasonry. Did you join to work in the quarries too?

“When a stream comes to some stones in its path, it doesn’t struggle to remove them, or fight against them, or think about them. It just goes around them. And as it does, it sings.”

- Hoff, The Te of Piglet (1992)

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THE KIPLING GAVEL,

OR

AN ADVENTURE IN MASONIC RESEARCH

January 24, 2009

ANNUAL HERITAGE LODGE BANQUET ADDRESS

by R.W. Bro. David Cameron, F.C.F.

When I was a young Mason, like many of the young Masons today I was attracted to books which researched the ancient origins of Freemasonry. Did we evolve from the Templars, the Greek Mystery Cults, the Egyptians? Perhaps even from Enoch being taken up in a space craft? (yes, I've read that somewhere) However, these researches usually end up with an amazing amount of speculation. Besides which, all these things happened (if they happened at all) far away from Canada. The documents, monuments, and wall paintings are all in Europe or the Middle East - not available to the ordinary researcher here in Ontario.

So what do we have here that we can research? Well, how about our own lodge history? Now, before you yawn, despite many poor histories which are little more than transcriptions of the minutes of the lodge, there are interesting things here to be discovered and written about. But like many things in Masonic Education these days, you must approach it from a new angle, make it lively and grab their attention.

Here is a story about an artifact held by my mother lodge, Grand River No. 151 in Kitchener-Waterloo.

Some time after I joined Grand River Lodge I heard a rumour about a gavel which was given to the lodge by Rudyard Kipling, the famous author who wrote *Kim*, "The Man Who Would Be King" and *The Jungle Book*. *Kim* is about a boy, son of an British soldier in India who, Kipling said, had from his deceased father only "three papers - one he called his 'ne varietur' because those words were written below his signature thereon, and another his 'clearance-certificate'. The third was Kim's birth-certificate. Those things, he was used to say, in his glorious opium-hours, would yet make little Kimball a man. On no account was

Kim to part with them, for they belonged to a great piece of magic - such magic as men practised over yonder behind the Museum, in the big blue-and-white Jadoo-Gher - the Magic House, as we name the Masonic Lodge. It would, he said, all come right some day, and Kim's horn would be exalted between pillars - monstrous pillars - of beauty and strength."¹

"The Man who would be King" tells the story of two Englishmen who find the men of a remote part of Afghanistan to be Masons.

'Shake hands with him,' says Dravot, and I shook hands and nearly dropped, for Billy Fish gave me the Grip. I said nothing, but tried him with the Fellow Craft Grip. He answers, all right, and I tried the Master's Grip, but that was a slip. 'A Fellow Craft he is!' I says to Dan. 'Does he know the word?' 'He does,' says Dan, 'and all the priests know. It's a miracle!'²

Unfortunately the two disregard several rules of the Craft and things eventually go very badly for them.

I do not recall any overt Masonic references in *The Jungle Book*.

Anyway, after some enquiring I found that the secretary had the gavel at his house, in this old envelope box on which has been written "1933. The Kipling Gavel". Here it is. Let me describe the gavel for you.

It is made of four kinds of wood, each of which is mentioned in the Bible. And they are labeled:

Almond - Numbers 17:8 (And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds.³)

Carob - Luke 15:16 (He longed to eat his fill from the carob pods the pigs were eating, and no one would give him any.⁴)

Shittim - Exodus 25:15 (And thou shalt make boards for the tabernacle of shittim wood standing up.⁵) The Revised Standard Version calls it acacia wood.⁶

Oak - Ezekiel 27:6 (Of the oaks of Bashan have they made thine oars...⁷)

¹ Kipling, Rudyard, *Kim*

² Kipling, Rudyard, "The Man Who Would Be King"

³ Holy Bible, King James Version

⁴ Holman Christian Standard Bible, Broadman & Holman, 2001

⁵ Holy Bible, King James Version

⁶ Holy Bible, Revised Standard Version

⁷ Holy Bible, King James Version

It also has "JERUSALEM" stamped on the handle. Actually, I have seen another gavel like this before. Apparently they were common souvenirs sold in Palestine in the past.

But this one has further inscriptions on it. On the top is a silver plate which is inscribed "E. A. Snow 1933". On the side is one inscribed "Presented to W. Bro. E. A. Snow by Bro. Rudyard Kipling"

And on the bottom of the head of the gavel, hand-written in ink is "From Rudyard Kipling M.M. [then a bit I can't make out very well. It looks like 783 G.P.] and then 'as Fellow Craftsmen - no more and no less'"

I showed this to Bro. George Mulamoottil, professor emeritus of the University of Waterloo, thinking this significant historical piece would impress him. He asked how I knew it was presented by Rudyard Kipling. I showed him the inscriptions. He said "How do know it was given by the Rudyard Kipling? Maybe it was just some other guy with the same name? I told him there was an oral tradition passed down by the secretaries of our lodge in whose possession the gavel had been for decades. He pooh-poohed this as proof. He taught his students at the university to question things, to find the facts, to not accept hearsay or legend, to seek out the truth. On reflection I realized that he was right. Should not Masonic research be held to the same standards? If we are ever going to have a Chair of Masonic Studies at a Canadian university we had better start operating at that level! So I started my search.

My first question was whether the famous Rudyard Kipling was alive in 1933? He was born in Bombay, India Dec. 30, 1865 and died January 18, 1936 in England.⁸ So yes, he was alive.

Second, was he a Mason? Yes. He was initiated into The Lodge of Hope and Perseverance, No. 782, English Constitution, in Lahore, Punjab, India in 1885. (Maybe that faded number on the bottom is 782? And does the P stand for Punjab?)

He was only twenty years old at the time of his initiation, but the lodge was in dire need of a Secretary, and as he was an aspiring young journalist, they got dispensation for him. Right after he was initiated he was invested as Secretary, and therefore had the unique distinction of recording his own initiation in the minutes.⁹

Third, did he visit Grand River Lodge in 1933? Or was he ever even in Canada? His biography says he was born in India of British parents. At five he was sent back to England for school but as soon as he graduated he returned to India to commence his career. He was back in England in 1889. And in 1892 he married

⁸ Edgar, Eric, "Rudyard Kipling and his Masonic Career", Pietre-Stones Review of Freemasonry, www.freemasons-freemasonry.com/kipling.html, 2004

⁹ *Ibid.*

an American and moved to Brattleboro, Vermont, where they lived until 1896. Then they moved to Sussex, England, eventually buying a seventeenth century house named Bateman's just south of Burwash in 1902. There they lived until his death in 1936. He did receive an honorary degree from McGill University in 1907, and then travelled by train from Montreal to Vancouver and back.¹⁰ But there is no mention of being in Canada in 1933, or in Kitchener, ever.

A visit by such a personage as Kipling to our Lodge would have been a big deal and therefore recorded in our History, so I checked the booklet published for our centennial. I found that Wor. Bro. Snow was "a former British Army Officer" who "discharged the Master's duties with dignity and diligence in 1933"¹¹. But no reference to Rudyard Kipling.

Okay. If he did visit Grand River Lodge his name would definitely be in the Tyler's register¹² because that is a requirement. So I checked the old registers and found the names of many prominent Masons, but I did not find Rudyard Kipling's signature.

Well then, it would surely be mentioned in the minutes. Here is the minute book covering that period. What beautiful handwriting - the secretary must not have been a physician. From reading this I learned many interesting things. Grand River Lodge donated money to The Home for Incurable Children, The Kitchener Orphanage, and Freeport Sanatorium; we paid \$60 a month in rent, \$13 for coal, \$18 for the Junior Warden's Account, and a \$200 honorarium to the Secretary. We visited our daughter lodge, Twin City No. 509 on their 20th anniversary, and received a visit from Levant Lodge No. 967 Buffalo, New York; as well as the usual Past Masters' Night, we had a Sidebenchers' Night, (where the degree was put on by brethren who had never been officers), an Irish Night (where the degree was put on exclusively by Irishmen), and even a night in which all the officers' chairs were occupied by men named "Cunningham".¹³ But I found no mention of Rudyard Kipling in the entries for 1933.

A more thorough inspection however revealed this, in January of 1934:

W. Bro. E. A. Snow presented to the Lodge the famous "Kipling Gavel" with the good wishes of the donor and of himself.

Moved by W. Bro. W. Downing, seconded by W. Bro. W. M. O. Lochead that the Secretary be instructed to convey to W. Bro. Rudyard Kipling the thanks and appreciation of the Lodge of the gift and with the assurance that it will be used on special occasions in the conduct of the Lodge. Carried¹⁴

¹⁰ *Ibid.*

¹¹ Cook, H. M., comp., *Grand River Lodge History 1861-1961*

¹² Minutes, Tyler's Register, and Correspondence of The Grand River Lodge, A.F.&A.M., No. 151

G.R.C.

¹³ *Ibid.*

¹⁴ *Ibid.*

And this, on Sept. 11, 1934:

Communications:

The Secretary read the following:

1. *An application for membership in the Lodge from Frederick Walker Lee, age 39, Assignor*
2. *Letter from Rev. Bro. Gordon McEwan, D.D.G.M. Wellington District [we were part of Wellington District then]*
3. *Letter from Bro. D.J. Hall*
4. *Letter from Bro. Rudyard Kipling¹⁵*

Aha! The correspondence. Back to the basement to dig it out. Unfortunately the correspondence has not been kept in chronological order, but it has been kept! And it was interesting reading. We supported widows through the thirties; we sent cigarettes to the troops in WWII (in retrospect not a very good idea, but they appreciated it then); we arranged and paid for a funeral for a brother who belonged to a lodge in New York but died here without family; and we supported brethren who had fallen upon hard times. In fact W.Bro. Ernest Snow had returned to England to care for his aged parents, and by the forties found his situation so desperate that he needed to be supported by the Lodge - a truly Masonic lesson.¹⁶

And then, this unsigned draft copy of a letter:

11 Elgin St.
Kitchener, Ont.
Jan 20, 1936

*Mrs. Rudyard Kipling,
Bateman's
Burwash, Sussex, England*

Dear Mrs. Kipling:

Please accept the heartfelt sympathies of the members of Grand River Lodge, A.F. & A.M. No. 151, G.R.C. upon the passing to eternal life of your beloved husband, the late Brother Rudyard Kipling.

Through our Worshipful Brother, Capt. Ernest A. Snow, a school friend of Brother Kipling, we as a Lodge have taken a personal interest in Brother Kipling. During Brother Snow's last visit to England, Brother Kipling presented him with a gavel which Brother Snow later donated to our Lodge.

¹⁵ *Ibid.*

¹⁶ *Ibid.*

Subsequently Brother Kipling in reply to my letter expressed the hope he might visit Canada at some time and sit with us in Lodge.

Hence the news of Brother Kipling's passing filled us all with sorrow and we sincerely trust the Great Architect of the Universe in his wisdom and goodness will comfort and sustain you and yours in this hour of your bereavement. I am Sincerely Yours,¹⁷

I wasn't sure if this unsigned letter would be enough proof for George, and I knew from the minute book that there was a letter from Rudyard Kipling himself, so I searched on. And there, in the midst of the correspondence from the forties, was this letter:

*Burwash
Etchingham*

*Bateman's
Burwash
Sussex*

Private

20th June 1934

*[R. Fisher Esq.,
11 Elgin Street,
Kitchener,
Ontario, Canada]*

Dear Sir and Brother,

My long absence abroad must be my excuse for not having replied to yours of January 29th till this late date, as I have but recently returned from France.

I am very glad to know that the Brethren are pleased with the little Gavel. I am sure from what Wor. Bro. Snow told me it could not be in worthier hands.

I hope indeed that it may come my way to visit Canada again and sit in your Lodge. But it is only fair to say that I have never passed the Chair. My post in my Mother Lodge was the necessary one of Secretary.

*Meantime, I am, with every good wish,
Faithfully and fraternally yours,¹⁸*

Signed in Kipling's own hand!

¹⁷ *Ibid.*

¹⁸ *Ibid.*

(The reference to passing the Chair meant that he was not a Past Master. If you look back to minutes of 1934 you will see Kipling recorded as W. Bro. Our secretary had this wrong and addressed his letter incorrectly)

So there we have it, the mystery solved, the paper trail uncovered. Rudyard Kipling and Ernest Snow attended school together in England as boys. Snow went on to become an army officer, eventually living in Kitchener, Ontario. Kipling returned to India and fame, fortune and the Nobel Prize. They met again in England after Snow's Installation. And Kipling gave him this gavel which he had picked up in Palestine.

And what did the famous writer choose to inscribe on the gavel he gave to his old friend? A line from this poem:

"Once in so often," King Solomon said,
Watching his quarrymen drill the stone,
"We will club our garlic and wine and bread
And banquet together beneath my Throne,
And all the Brethren shall come to that mess
As Fellow-Craftsmen - no more and no less."

"Send a swift shallop to Hiram of Tyre,
Felling and floating our beautiful trees,
Say that the Brethren and I desire
Talk with our Brethren who use the seas.
And we shall be happy to meet them at mess
As Fellow-Craftsmen - no more and no less."

"Carry this message to Hiram Abif –
Excellent master of forge and mine :-
I and the Brethren would like it if
He and the Brethren will come to dine
(Garments from Bozrah or morning-dress)
As Fellow-Craftsmen - no more and no less."

"God gave the Hyssop and Cedar their place –
Also the Bramble, the Fig and the Thorn –
But that is no reason to black a man's face
Because he is not what he hasn't been born.
And, as touching the Temple, I hold and profess
We are Fellow-Craftsmen - no more and no less."

So it was ordered and so it was done,
And the hewers of wood and the Masons of Mark,
With foc'sle hands of Sidon run
And Navy Lords from the Royal Ark,
Came and sat down and were merry at mess
As Fellow-Craftsmen - no more and no less.

The Quarries are hotter than Hiram's forge,
No one is safe from the dog-whip's reach.
It's mostly snowing up Lebanon gorge,

And it's always blowing off Joppa beach;
But once in so often, the messenger brings
Solomon's mandate : "Forget these things!"

Brother to Beggars and Fellow to Kings,
Companion of Princes - forget these things!
Fellow-Craftsmen, forget these things!"¹⁹

¹⁹ Kipling, Rudyard, "Banquet Night"



BOOM, BUST AND DIGITAL NATIVE: HOW MASONRY CAN PROFIT FROM THE COMING DEMOGRAPHIC SHIFT

By W. Bro. Kristopher Stevens

Given at Heritage Lodge, April 22, 2009

It is a great honour to be asked to present a paper at Heritage Lodge, an even greater honour to be asked back a second time, and twice in a row may be unprecedented. I thank you. In the midst of writing this I got the news of the passing of R.W. Bro. Brian Bond. He was instrumental in moving our Grand Lodge into the digital age. He and his committee developed our first website in 1996, he worked tirelessly to get our secretaries conversant with computers and email, and he continued, right up to the end, to give his expertise and vision to our Grand Lodge in this field which is so important to attracting and serving our younger members. I dedicate this talk to his memory.

*Come gather round people wherever you roam
And admit that the waters around you have grown
And accept it that soon you'll be drenched to the bone
For the times they are a-changin'*

We hear so much of the decline in Craft membership - but as R.W. Bro. Garry Dowling pointed out in his speech at the Hanover Steak Fry in 2007, we are, in fact, in a renaissance. There is a "resurgence of initiations in our Grand Jurisdiction" "Not in every lodge, some in greater numbers than others but still in numbers justifying the term resurgence."

What is the cause of this resurgence? What program is Grand Lodge running that is responsible for it? Well my personal opinion is that, just like the changes in society that Bob Dylan sang about in the 60's, it has nothing to do with what we are doing and everything to do with demographics. Which means that we who are leaders in the Craft can't take credit for what is happening, neither can we control it. All we can do is ride the wave and use it to our advantage.

First, I have to lay some groundwork. And since this is a research lodge, here is the research part of the paper.

I suggest that it has almost always been that the majority of our applicants are men in their thirties. Think back to your own mother lodge. How old are your

candidates? Sure we have lots of octogenarians, but how many of them have their 50 year pins? 80-50 = ? But can we prove this?

The age of most applicants to my mother lodge, Grand River No. 151, are recorded in the minutes. I say most because in 1920 we had thirty applicants but the secretary only recorded the age of half of them. And in 1990 we had only two applicants and the secretary didn't record the age of either of them. Never-the-less I was able to look at this for one year in each decade of the last century. Here is the average age of applicants (with the number of applicants in brackets): 1910 = 34 (13), 1920 = 31 (15/30), 1930 = 31 (14), 1940 = 41 (11), 1950 = 38 (15), 1960 = 33 (7), 1970 = 32 (7), 1980 = 39 (4), 1991 = 38 (5), 2000 = 40 (4), 2005 = 33 (15). This averages out to 35 years of age.

I conclude that my initial impression was correct. Most men join the Lodge in their thirties. Men in their thirties are leaving behind the wanderlust of youth and looking to settle down, form some long-lasting fraternal ties, and contribute to their community. They join a lodge.

A while ago I found a copy of David Foot's *Boom Bust and Echo* at a yard sale, and you'll notice I blatantly stole the title for this address from it. If you haven't read it, one of his theses is that many of the things we call "societal change" are actually due to changing demographics. For example, the reason for a booming real estate market in the 80's was due to Baby Boomers buying their first houses, and the plummet in the 90's was because they had finished buying them.

The Baby Boom started in 1947 and went to 1966. Everyone has heard of the Baby Boom - those 9.8 million people born in the prosperous times after World War II. But as important as which cohort one is in, is where in the cohort one is. Take the housing example. Those boomers who were born first bought houses when they were cheap and plentiful. They had good jobs and a good outlook on life. They were idealistic. They were going to change the world.

But as more and more of them got jobs and bought houses, the supply started to dry up. Those at the end of the cohort had a harder time finding a job - after all there had been 7 million young people just ahead of them. When they eventually found a job and started looking at houses, the houses had become very expensive. Their chances of promotion were low because the system was clogged with older boomers still 20 years away from retirement. These people, born in the 1960's, are called Generation X, after Douglas Coupland's novel. Gen-Xers were not as idealistic as their boomer siblings. Not because they were worse people but because they couldn't afford to be idealistic. Their life experience had left them distrustful of any sort of large institution. These people were not joiners. They didn't join churches, they didn't join bowling leagues. They didn't join anything. By the 1990's it was time for them to join Masonry. But not many did. Our initiations dwindled.

The next cohort is called the Baby Busters. They were born between 1967 and 1979. This is a smaller cohort and being part of a small cohort is good. They had no difficulty finding babysitting, lawn-mowing and other part-time jobs in high school. During the 1990's it was easier to get into the university of their choice. There is good reason for the Baby busters to be more idealistic than the Gen-Xers. David Foot says "In fact, the baby-busters resemble the front-end boomers, who could espouse idealistic causes during the 1960s safe in the knowledge that that a good job and prosperous lifestyle would be there for the taking once they were ready for those bourgeois things."

We are starting to see the Baby Busters come of age. This is the source of our new initiates who are eager to explore what Masonry has to offer. There are fewer of them than there were of the Baby Boomers, but they have an increased inclination to join.

Indeed, the outlook is even better for the next cohort. The Baby Boom Echo (born 1980-95) will be large and those on the front end of it should act like front-end Boomers and be joiners. So watch out in 2015!

But there is something else which the Baby Busters and the Echo Generation share. They are digital natives. They have grown up with computers, cell phones and the Internet. They are infinitely comfortable with technology. In fact, do you ever see one without his cell phone or Blackberry? If they want to know something they don't ask a colleague or go to the library, they "google" it. Right there. At the Grand Master's reception in Niagara Falls I was sitting with some young Masons from Palmer Lodge. In casual conversation the question came up "What is the population of Buffalo?" One of them whipped out his Blackberry and within seconds we knew it was 292,648.

When I joined Masonry, I did not know any Masons in the city I lived in. Well, I thought I didn't - after I joined I learned that I actually knew several, I just didn't know they were Masons. But when I wanted to join what did I do? I drove over to the Lodge Hall and looked at the board which listed the contacts for the various lodges. No young man in his thirties would do that today. He would look us up on the Internet and contact someone that way.

The Grand Master was recently quoted in The Sudbury North Life as saying "There is a renewed interest. Young guys are finding us on the Internet, and they are interested in the historical aspect of Masonry."

So we need good websites to attract new members - not just a good Grand Lodge website, but individual lodge websites. My mother lodge has had a website since 1996. We also have the most young Masons and largest trestleboard in the District. Is this a co-incidence?

The sites need to be kept up-to-date for the guys who have already joined too. How else, when thinking of visiting, are they going to find out where your lodge

is, what you are doing that night, and if there is a festive board before the meeting? And when they seek their daily advancement in Masonic knowledge, where do you think they'll look first?

But there are also other characteristics of this demographic that we will have to deal with.

Listen to this, written in a Wall Street Journal blog by Gary Hamel. Instead of digital native he uses the term "Generation F."

The experience of growing up online will profoundly shape the workplace expectations of "Generation F" - the Facebook Generation. At a minimum, they'll expect the social environment of work to reflect the social context of the Web, rather than as is currently the case, a mid-20th-century Weberian bureaucracy. If your company hopes to attract the most creative and energetic members of Gen F, it will need to understand these Internet-derived expectations, and then reinvent its management practices accordingly. With that in mind, [he] compiled a list of work-relevant characteristics of online life. These are the post-bureaucratic realities that tomorrow's employees will use as yardsticks in determining whether your company is "with it" or "past it."

Here is just some of his list:

All ideas compete on an equal footing.

- *On the Web, every idea has the chance to gain a following - or not, and no one has the power to kill off a subversive idea or squelch an embarrassing debate. Ideas gain traction based on their perceived merits, rather than on the political power of their sponsors.*

Contribution counts for more than credentials.

- *When you post a video to YouTube, no one asks you if you went to film school. When you write a blog, no one cares whether you have a journalism degree. Position, title, and academic degrees - none of the usual status differentiators carry much weight online.*

Power comes from sharing information, not hoarding it.

- *The Web is also a gift economy. To gain influence and status, you have to give away your expertise and content. And you must do it quickly; if you don't, someone else will beat you to the punch-and garner the credit that might have been yours. Online, there are a lot of incentives to share, and few incentives to hoard.*

Intrinsic rewards matter most.

- *The web is a testament to the power of intrinsic rewards. Think of all the articles contributed to Wikipedia, all the open source software created, all the advice freely given-add up the hours of volunteer time and it's obvious that human beings will give generously of themselves when they're given the chance to contribute to something they actually care*

about. Money's great, but so is recognition and the joy of accomplishment.

Leaders serve rather than preside.

- *On the Web, every leader is a servant leader; no one has the power to command or sanction. Credible arguments, demonstrated expertise and selfless behavior are the only levers for getting things done through other people. Forget this online, and your followers will soon abandon you.*

Challenging, isn't it?

So, the Baby Busters are starting to join Masonry. We have increasing numbers of initiates. They're young, they're enthusiastic and they're digital natives. How do we profit from this?

Well here's an example of how not to do it:

A venerable old church I once attended had a dwindling membership, and the clubs that were such an integral part of that church had dwindling memberships. They rarely had new young members - but when they did have new young members (like my wife and I) they were so happy to have energetic new members to take over the running of the club. But, they insisted the new folks do things exactly the same way they had done it!

They said:

- We've always done it this way.
- That didn't work when we tried it in 1981.
- Oh, remember the dances we ran in the 60's - they should organize a dance.
- We had our wives cook the meals while we had our meeting.
- Our dues have always been \$2 - if the try to increase them I'll quit.

Do we do that? Listen to this, written by Cliff Porter, a young Mason from El Paso Lodge No. 13, Colorado which was printed in *The Scottish Rite Journal of the Supreme Council, Southern Jurisdiction*:

The young man approaching the Craft today does so to supplement and add to what his church and family have already given him. A certain tugging at his soul speaks to him to seek a deeper meaning in life, in family, and in God. He researches and desires an initiation into the esoteric and ancient quest for Truth. He requests a petition with these hopes in mind. Why shouldn't he? The eloquent writings of Masonic scholars, including the Scottish Rite's Albert Pike, have hinted at the existence of such knowledge, and Masonic writings abound with hints of this very thing.

What does this man find once he joins? For too many, it's membership drives, one-day classes, poor and hastily planned ritual, late nights, and a push to become an officer before he is even proficient as a Master Mason. If that man has made it through the three degrees hoping that at the end of his journey some of the promises might be fulfilled, he only learns phrases like "progressive science" and "self-improvement."

Excitedly, he stands up in lodge one day or approaches a small group of brethren in the parking lot and explains some ideas that he has for lodge and changes he might like to see. He is immediately told, "It has never been done that way, they won't allow it, and anyway it's against the rules."

These young brethren do have different ways of doing things, ways that often rub us as arrogant, brash and without respect, but what I've noticed is this: they do not want to change the landmarks. They may have new ideas on how to do things, but their goal is to bring us back to our roots, our landmarks. How do they know what our landmarks are? Because even before joining they have researched Freemasonry. And what they have read is a more global, or at least historical, vision, perhaps even a romanticized view, but what is wrong with that? Not a view of an organization of old boys trying desperately to survive, but an organization full of purpose for the world. Liberals, free-thinkers. Men who have changed the world.

They have read about Masonry through history: The Masons who founded the Royal Society and led us into the age of Enlightenment, The Masons who led the American revolution, the French revolution, and the independence of South America.

They have read of changes in the Craft:

- From meeting in taverns to no alcohol in lodge buildings and back to drinks after lodge
- From tradesmen to aristocrats to any man of good morals
- From racially exclusive to inclusive
- From a Christian organization under the Antients to a multifaith one under the Moderns

So you see Masonry *has* changed. It has "adapted" to different times,... and to different places.

As W. Bro. Kris Stevens so ably detailed in his presentation to Heritage Lodge last year, Masonry is different in different parts of the world. Our digital native Freemason knows this because he is as comfortable communicating with other Masons over the Internet as he is by meeting them at the coffee shop. And so he

has had conversations with not only the brethren here in his own town but also with brethren from Colorado, England, France, and around the world. And he doesn't even need to seek out the rest of the world. At my last count, the Facebook group "Canadian Freemasons" has members from at least 32 different countries!

Our young brother sees these different aspects of Masonry around the world and asks why we do things this way and not another way.

Another thing is that on the Internet there is not usually a distinction made between Masons we call regular and those that we call irregular. Even the Philalethes Society Chats make no distinction. And how can they? Some jurisdictions which we recognize, recognize jurisdictions we don't. Often this is just because that jurisdiction has never asked us for recognition. Or it could be because of landmark differences, viz, Grand Orient of France. And yet they say they espouse the same principles and tenets as we do and our young brethren "meet" them on the Internet.

We have now formally recognized Prince Hall Masonry. They are different but similar. And have quite the presence on the Internet, by the way. What can we learn from them? And what about the women's Grand Lodges? The United Grand Lodge of England has recently said that the Honourable Fraternity of Ancient Freemasons, as the British women's Grand Lodge is called, is regular in their practice, except, of course, that they admit women.

Our young internet savvy Mason reads all this and his mind is filled with questions and ideas about our fraternity and its possibilities that you and I have never dreamed of.

And here's where you and I come in. When he comes to you with his questions, as he inevitably will, you can be prepared to explain things to him. Don't just tell him "we've always done it that way" end of conversation. Say "we've always done it that way but I don't why; perhaps we could look into that together." - you'll both learn something that way, plus you'll build a relationship and as well you'll build a future leader. Who's the future leader? Well you both are. By finding out which way the crowd is running and getting out in front of the them, you're a leader now, but by accepting, encouraging and mentoring that inquisitive young man, you are building a leader for the future, one who will honour your cherished traditions as you would.

And who knows, perhaps he will bring an idea which will work better than the ones we had. Maybe it's an idea that originated with a Spanish Mason, maybe a woman Mason, or maybe his own idea. But an idea that will work.

Masonry will change, whether we want it to or not. History shows it has always done so in the past. That's life. Our duty is to shepherd that change. Encourage

and guide that young Mason and hopefully we'll see the flowering of Masonry in this renaissance.

*Come writers and critics who prophesy with your pen
Keep your eyes wide, the chance won't come again
And don't speak too soon for the wheel's still in spin
And there's no tellin' who that it's namin'
For the the times they are a-changin'*

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**R.W. BRO. CHARLES SANKEY,
HIS MASONIC CAREER AND VIEWS ON MASONRY**

May 30, 2009

Bro. Richard Simpson

Worshipful Master! I feel a bit like Alice in Wonderland. I am in the presence of so many fine people, I am feeling very small. I hope as I progress, I will find the magic mushroom of confidence and grow a little. While wondering where to begin, the caterpillar spoke to me with those marvellous words, "Begin at the beginning!" and then where do I go?, "To the end ! Then finish!"

The beginning might be in a small non-existent part of the mid-west in 1905. On July 31st. Charlie Sankey was born. Shortly thereafter, about a week, his mother died. This was not entirely unexpected and his Aunt Grace was there to help out. Charlie was to come home with Aunt Grace to Belleville. In 1905 that was not a simple task! What do you feed a newborn? The advice given was, "Melted ice and fresh cream". Back in Belleville further advice was sought and the answer?, " If he has lasted his long, don't change a thing!" Perhaps that is why all who knew him came to love him, his early diet of "Ice and Cream".

He seemed to grow up without too much commotion. In his senior year of high school he took the usual three math's, Trig, Algebra, and Geometry. He scored 97,98, and 99, not necessarily in that order. He enjoyed telling about the anecdotal side of the report card where his Math teacher said, "Charlie can do much better with the much underscored 4 times! I believe he was 15 at the time, so he was too young to enter University of Toronto. He waited out the year at Upper Canada College taking courses in Latin Authors and Composition amongst others.

He might have joined the Lodge in Belleville, but Prohibition presented a stumbling block too him. His uncle, a Grand Master (Pontin?) was opposed to Prohibition, "because he had seen the evils, deaths, and other crimes caused by it". The uncle felt that his feelings toward Prohibition would cause his nephew to be "blackballed" so Charlie's Initiation was at University Lodge. Masonry would never be the same. I leave his Masonic history to others who have documented it very well.

I joined Masonry after I retired as the Math Head at Fort Erie Secondary school. I had moved to Fort Erie from Montreal, and intended to stay one year! 50 years later, I'm still there! In 1990 when I retired I applied to join Palmer Lodge. I was joining just long enough to find out why all the people I admired also were Masons. Should take me about a year. I'm still learning!

It was in my 3rd year of Masonry I met this marvellous gentleman, Charlie Sankey. I trust you will forgive me for referring to him as Charlie. I always addressed him as R Worshipful Sir, or just Sir. When I was saying goodbye to him after one of our visits he quietly remarked, "If you call me sir one more

time, I'll break this cane across your shins! My friends call me Charlie! You will call me Charlie!

In 2001, I was so impressed by him I wanted to get a record of him for posterity on video. Tom Lewis contacted Wayne Elgie and a tape was made. There was a variance in our thinking. I wanted as close to two hours of Charlie talking on any subject that he wanted, others wanted a short concise 15 minute interview. I guess in the end it is decided by the post filming editor, rightly or wrongly. Copies of the newly released DVD will be available after this talk. The monies will be turned over to Heritage Lodge with the recommendation they be used as a gift from Charlie. I now present the first clip showing Charlie solution to life!

Video clip shows Charlie talking about perseverance, and how he hopes to persevere until something happens.)

For those who have not had the joy of listening to Charlie, I show my second snippet where he talks about his happiest day in Masonry.

Video Clip: Charlie talks about his homecoming as DDGM with all his Masters accompanying him into Lodge

I would like to talk about some of his non-Masonic activities. Charlie

Was a research chemist. He told me when he started at Ontario Paper in Thorold, they were using 140 carloads of sulphur per day. Even before recycling was fashionable, Charlie worked in his lab at what he perceived was a problem. After one year, the company reclaimed enough sulphur the Company only needed one truckload per year! Further research resulted in the paper company making more profit selling the 8 kinds of alcohol than from their main product paper. Charlie's team also synthesized Vanillin—a trade name for Vanilla Extract. Just can't get away from Alcohol, and Ice Cream!

In Masonry, Charlie was famous for his ritual work. I understand he was responsible for much of what we hear in Scottish Rite. We all know how important ritual, and memorization of the work is. Those that have seen me in action know how hard it is for me to find the East, let alone do The Grand Honours three times! Let's see what our Illustrious brother has to say.

Video Clip: Principal point of Masonry & Doing a charge.

My most memorable charge, given to me and the class, of the 13th degree was prefaced with stern remarks.

Video Clip: Wiggle your ears and say woof woof twice.

About 8 years ago, I began thinking about the upcoming reunion of Rose Croix and the importance of attending. I also thought of the clause that states that a Knight Rose Croix, if unable to attend, should search out a brother Knight and

share a dinner together. I decided I would go to Dr. Sankey's place to pay him a visit in case he was alone. I was made very welcome, and asked to stay for dinner! He, his wife Winifred, and I spent a marvellous evening together, thus beginning what was to become a very close friendship. At first I visited once a month, finally I tried to drop in weekly. It probably averaged out to every 10 days.

They were short visits-about 15-45 minutes. I let him choose the topics. I would try to keep him informed of what was happening in the Masonic world He was always very interested. When Mosaic Lodge in Toronto initiated a Muslim, he asked me to convey his support and congratulations to the newly made masons. He was always interested in the Grand Master of the time. He was very grateful for the visits from our current G.M. Alan Petrisor. We both chuckled over the evening when both the GM and I were separately turned away, the GM waited 45 min and visited, I couldn't because I had to be at Lodge because the GM was coming and I daren't be late. On the last time we visited, Charlie asked if I thought it would be a good idea to write to the Most Worshipful Brother Petrisor.

When he was 102, I asked him if he had heard the poem Abu Ben Adam?

He answered, "May his tribe increase!
 Awoke one night from a deep dream of peace,
 And saw, within the moonlight of his room,
 Making it rich, and like a lily in bloom,
 An angel, writing in a book of gold.
 Exceeding peace had made Ben Adam bold,
 And to the Presence in the room he said:
 "What writest thou?" The vision raised its head,
 And, with a look made of all sweet accord,
 Answered, "The names of those who love the Lord."
 "And is mine one?" said Abou, "Nay, not so,"
 Replied the angel. Abou spoke more low,
 But cheerily still, an said, "I pray thee, then,
 Write me as one who loves his fellow men."
 The angel wrote, and vanished, The next night
 It came again, with a great awakening light,
 And showed the names whom love of God had blest,
 And lo! Ben Adam's name led all the rest.

At the beginning of the Masonic year, I took the Thrice Puissant GM to visit Charlie with me. He asked Charlie what guidance he might be able to give. The answer? "Masonry must be enjoyable! Or you are doing it wrong!"

We talked about his one dog, Gypsy, a Dalmatianpuppy that chose him.

He loved to reminisce about Gypsy. In January he told me he knew his time was almost up. I was ordered not to be upset! He was ready to go. He was most

anxious for me to return. He confided he wasn't sure what was ahead and he was worried. I asked him if he wasn't sure Gypsy was waiting for him. The change was remarkable. He smiled and said of course. She was there with Winifred! He became relaxed.

Video Clip: Charlie's opinion of all the way in one day.

Maundy Thursday last, my good friend Bill Hodwitz and I gathered the necessary items for the traditional "Passover Dinner", went to Charlie's, set up beside his bed and did an 18th degree dinner. We all three and the caregiver enjoyed it immensely. We did not know it was the last time we would all be together!

Video Clip: Charlie closing the last 18th degree banquet he would attend at Van Alstyne

I left that night confident we would be together again. I had warned Charlie that I would be gone for two weeks. I was travelling on the Queen Mary 2. I took his greetings to the two Masonic gatherings I attended on board. The last day I bought a small stuffed puppy. A Dalmatian! On the Tuesday Bill and I went to take it to Charlie. There were not one but three care-givers in attendance. They each gave me a hug and told me Charlie was too ill to receive me. I gave the puppy to Rainbow, the caregiver and left. I found out through the grapevine Charlie had gone. A week later Rainbow called me. She apologized and explained she could say nothing until the family had announced his death.

She wanted me to know, Charlie had held "Gypsy" all night, sat up, holding the dog, said, "Winifred" and died.

Happy to meet! Sorry to part, Happy to meet again!

While I had some DVDs of Charlie with me, I realized I was out of place, and did not sell any. Originally I was scheduled to present the lecture in St. Catharines. I felt the brethren in St. Catharines already knew all about Charley's Masonic history, so I concentrated on the little known facts of Charley's life that might show some of his greatness other than the well known Masonic achievements. Unfortunately, when I spoke at Pickering, Charley was not a well known, well loved Mason, so I now know I must have been describing a person unknown to almost all. You can imagine, at 104 he hadn't been out to lodge for some time, and therefore a stranger to most of my audience. Perhaps the Sankey lectures at Brock will keep him in our memory.

OUR DEPARTED BRETHREN

We have been notified of the following members of
The Heritage Lodge No. 730, G.R.C.
Who have Passed to the Grand Lodge Above
(since previous publication of the names of our deceased.)

We give thanks for the privilege of knowing them and sharing their lives.

ROBERT GEORGE CHAPPELL,
Kearns Ontario, Doric Lodge No. 623.
Passed to the Grand Lodge Above November 30, 2008

DURWOOD IVAN GREENWOOD,
Grand Valley Ontario, Scott Lodge No. 421.
Passed to the Grand Lodge Above July 24, 2008

JOHN CARSON MATEER,
West Hill, Ontario, Canada Lodge No. 532
Passed to the Grand Lodge Above December 09, 2008

BRIAN ERNEST BOND,
Campbellcroft, Ontario, Canada Lodge No. 532
Passed to the Grand Lodge Above March 25, 2009

CHARLES ALFRED SANKEY,
St. Catharines, Ontario, University Lodge No. 496.
Passed to the Grand Lodge Above April 24, 2009.

GEORGE F. MOORE,
Elora, Ontario, Speed Lodge No. 180.
Passed to the Grand Lodge Above May 26, 2009.

ALLEN BELL,
Irvine Lodge No. 203 G.R.C.
Passed to the Grand Lodge Above June 10, 2009

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Immediate Past Master	Michael S. Ikonomidis
Senior Warden	Kenneth D. Fralick
Junior Warden	Louie J. Lombardi
Chaplain.....	Joseph Das
Treasurer.....	Thomas W. Hogeboom
Secretary	Kenneth E. Campbell
Asst. Secretary	Arnold McCausland
Secretary Emeritus.....	Samuel Forsythe
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Junior Deacon.....	Douglas Mitchell
Director of Ceremonies	Peter Irwin
Inner Guard.....	Brian W. King
Senior Steward.....	David R. Mackey
Junior Steward	Allen H. Hackett
Organist	Murray S. Black
Tyler	Prince Selvaraj
Historian	John F. Sutherlan
Auditor.....	Brian D. Stapley
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The Heritage Lodge No. 730 Past Masters.

1978	Jacob Pos
1979	Keith R. A. Flynn *
1980	Donald G. S. Grinton
1981	Ronald E. Groshaw
1982	George E. Zwicker †
1983	Balfour LeGresley
1984	David C. Bradley
1985	C. Edwin Drew
1986	Robert S. Throop †
1987	Edsel C. Steen †
1989	Edmund V. Ralph
1990	Donald B. Kaufman
1991	Wilfred T. Greenhough †
1992	Frank G. Dunn
1993	Stephen H. Maisels
1994	David G. Fletcher
1995	Kenneth L. Whiting
1996	Larry J. Hostine
1997	George A. Napper
1998	Gordon L. Finbow
1999	P. Raymond Borland
2000	Donald L. Cossens
2001	William C. Thompson
2002	Donald A. Campbell
2003	Carl M. Miller
2004	John H. Hough
2005	Ebrahim Washington
2006	Victor Cormack
2007	Peter F. Irwin
2008	Michael S. Ikonomidis
2009	Brian E. Bond †

* Demitted

† Deceased

